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The Historic Good Citizen

IT is the contribution which a citizen makes to his country that determines his title "good" or "bad" citizen, not at all what he is able to grasp for himself under its care and protection. There is nothing new about this idea. We get the first intimation of it in Abraham's intercession for Sodom. Moses delivered an oration on this theme (Deut. 28). Isaiah proclaims it and Jesus emphasized it in his saying "seek first the Kingdom of God and his righteousness and all these things shall be added unto you."

The basic condition of national prosperity is the blessing of Him who appoints the bounds and habitations of all nations. It is His blessing that maketh rich and addeth no evil to the riches.

Distressing times had come upon the country of David and Solomon. The Assyrian was in the land. The sinners of Zion were afraid and trembling had seized the godless ones. The devouring flame cast its lurid gleams from city to city. Who could save the city was the despairing cry. The prophets answer was, "He that walketh righteously, and speaketh the truth, that shaketh his hand from bribes, that stoppeth his ears from hearing of blood and shutteth his eyes from beholding evil." He would save the nation because the protecting power of God would care for him.

The world today is in the same state of fear and trembling. Its civilization is fading away like a plant whose roots are severed. Its boasted science is proving a

futility. Its cherished institutions are crumbling to dust and its wealth is wasting away. Who can save it? The answer is the same. He that can make such a contribution to any nation that will secure for it the favor of Him who rules heaven and earth can save his nation. He that contributes to its ideals of righteousness, the

love of truth, the spirit that abhors the gain of oppression, loathes bribery, hates bloodshed and abominates evil. This was the character of Hezekiah and it saved his city from Sennacherib. So will the citizen who makes this contribution to America's life save America.

It is the lack of reverence for God and respect for his laws, the prevalent scorn of any truth except physical science, the love of the gain of oppression,

the delight in bribery, the complaisance in the shedding of blood whether in murder, private feuds or public war and the readiness to say "evil be thou my good"; it is these things that have brought the world to its present distresses and upon our own nation it has rested in a peculiar way.

The good citizen for whom we are seeking, is the man or woman who can reverse all this by a prophet's voice and the authority of a godly life! Who can put in motion those forces that will create reverence for God, respect for his laws, make us hate exploitations as much as Russian Communists do, and cultivate Christian love as much as the Quakers do. That citizen will bring for us the blessing of God.

W. P.

"Hear ye that are afar off what I have done; and ye that are near acknowledge my might. The sinners in Zion are afraid; trembling hath surprised the godless ones. Who among us shall dwell with the devouring flame? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hand from holding bribes, that stoppeth his ears from hearing of blood and shutteth his eyes from looking upon evil. He shall dwell on high."

Isaiah 33:13-16

Place Of The Church In Social Reform

Cameron Ralston (From Address at State Convention of Pennsylvania Council of Churches)

By the Church I do not mean that body numerically denominational (we have 212 denominations in America) burdened with ecclesiastical overhead—bogged in institutionalism—oftimes mishandled by paid religionists who have misplaced truth in a slough of theologic tosh. By the Church I mean that body of souls to whom the Church is a means to an end—that end, Thy Kingdom come on earth as in Heaven.

In Considering the Church's Place

in Social Reform I think the Church must clean house first itself. For instance, let's have more positive gospel in our churches and less pulpit. In some of our denominations we are running again towards pomp and ceremony—some of the brethren have to have an assortment of pulpits—one to read from and one to sing from and one to preach from. A preacher that's full of grace will find one pulpit aplenty. Maybe if he has more Greek he needs three.

The Church Program

Reforms do not happen over night and even after they are begun people will want to turn away from them as did the Israelites who wanted to go back to slavery rather than go forward. We in this nation turned back in the particular case of *Alcohol*.

Alcohol Has Always Been an Enemy of Society

Legislation never has and never will control it. The adoption by Pennsylvania of a Canadian sales system does not necessarily mean that Pennsylvanians shall become Canadian, and even though the State has gone into the liquor business itself and you and I are branded disloyal citizens because we do not swell the Treasury by buying in State stores, the Church must carry on an aggressive pulpit crusade against alcohol—an old problem revived with a greater responsibility. No matter the relativities the actualities are appalling—this nation cannot consume 20 billion dollars of liquor and not have something happen. That's a lot of wine for Uncle Sam's stomach's sake. Repeal, socially and economically, was a retrogressive step. Our liquor bill will increase each year for sometime to come. If you win the hearts of the

people to Jesus prohibition will return in fact if not by act.

As a Man Thinketh So Is He

and likewise a nation. How think we? Frankly, we think very much a reflection of our metropolitan press—and that's rotten. A handful of men control the metropolitan press of our nation which, in turn, mind conditions the people. All of these men are members and most, officials, in some one of our church bodies. Would you say that they reflect the teachings of Jesus in their publications? Knocking their papers only boosts the circulation. The biggest joke so far as journalism is concerned in America is our Sunday newspaper, printed weeks before its day of release, yet its circulation is the greatest per capita in the world. I do not know whether to blame the publisher or the people. I think the people. Their greed for bargains, this fiendish price-cutting sale business they demand from merchants prompted the merchants to inaugurate the American Tragedy—Advertising. Advertising the voice of greed fills a large part in the cause of depression—and now it's as though they had lifted a wild cat by the tail. They can hold it all right but they dare not let go. In the Church's fight for social reform the Press stands as a public enemy.

It Is Impossible to Mention Advertising

without referring briefly to the radio—that has the biggest Sunday night audience in the world. Again a blessing is sacrificed to advertising. Blame who—the radio station—the advertiser—Eddie Cantor (my pet aversion) or Will Rogers? No—blame WE THE PEOPLE—as a man thinketh so is he—the people want gods they can see and hear. They get them. I am sure that in the crusade for Social Reform there must be a big place for radio—even if it's to release that spiritual sluggishness with Crazy Crystals or what have you. My suggestion is that radio be used for the portrayal of Bible drama. What a glorious chance here for mobilization of our youth in Christian service.

When the First Social Reform

was launched there were no circulating libraries for which I am sure

Moses and Aaron are today quite thankful. We point with pride to the increase of libraries within our borders; yet witness the decadence of their intellectual content. The ever deepening stream of slovenly literature is a serious hazard to Social Reform. As a nation, we read trash. A few people buy the quality magazine but the public at large wants the hot stuff—the filthier it is the better they like it. It is the public at large that needs social reform—not the few quality readers. The most pitiful aspect of the decadent literature is the petrifying effect it has on the mind of youth. Once implanted can never be eradicated.

Under the Existing National Codes

the average man has more leisure time than he knows what to do with—assuming he works the maximum—sleeps the normal and presuming—I repeat presuming—he observes the entire Sabbath to keep it holy (which the average man doesn't) he still has 58 hours leisure time. More often, however, he has 74. Here again we find an echo of the first social reform—release my people that they might serve me. This leisure time is the golden opportunity of social reform. The Church must needs direct the use of that time for the people do not know what to do with it. Enlist that time into your church work—earthly fathers—serve your families. The saddest story I've heard is that tight lipped confession from a boy or girl—"Oh, Daddy never told me anything—and that goes under lined for preachers too. Certainly if we can recess from the mad seeking for gold and spend hours in our home—inoculated by the preaching of the positive gospel—we could do much for Thy Kingdom Come on Earth.

Here Again Rises a Hazard

as serious as any commercial sports and amusements. To play a game is as natural to a human as the appetite for sleep, but clean sportsmanship is not God, although it's godly. There is plenty of time then for sports—amateur and professional—participant and spectator, but the vulture of greed says "more, more" and we violate divine command and desecrate the will of God, and for one thing only—Money: Take money out of it and

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What Develops Facism

William Parsons, D.D.

Communism and Facism both have their propaganda and missionaries in the United States and seem determined to supplant the constitution with a form of government of European origin and which suits their ideas of what is best. Up to the present the vast majority of the American people have firmly believed in, and upheld our present form of government and it is assumed that they always will. But the lesson of recent months has taught us the futility of trusting to overwhelming majorities to sustain anything. Those who are the real constitutionalists of the nation ought to do some real thinking at the present, as to the dangers of a revolution here and as to how best to preserve our American political heritage.

Concerning Communism, we can safely disregard the danger from that source. It is comparatively negligible. Russia will have to show far greater results, not only on paper but in the larger life of the people, than are yet evident before the American people will turn to that as a way of escape from present ills. They are perfectly willing that Russia shall try out this experiment.

Not Communism But Facism

Facism however will have a more potent appeal. It is less class exclusive, more nationalistic, more identified with the Roman Catholic peoples and above all more successful in its initial experiments, in bringing economic prosperity to the nations that are trying it. But whether we in the United States like it or not, there are certain conditions growing up among us that drove other nations to the facist form of government and if unchecked will do the same here. They need only to develop to the same degree to crowd the people to the point of desperation where they will abandon our present form of government for one that is better able to cope with them and give the people the security and opportunity necessary for decent living. By opportunity we do not visualize the upper rungs of the ladder of success so much as the lower ones where people can live in peace and comfort.

Disregard of Constitutions

The first among these inimical conditions is the growing disregard of the constitution itself. The flouting of the Fourteenth Amendment in the South, the refusal of governors to ex-

tradite criminals, the refusal of jurors to act according to the law and the evidence, the closing of the air to advocates of prohibition, the confiscation of one-fifth of its market value of the gold impounded recently, the arbitrary cancellation of contracts without hearing or notice, the legalizing of beer and the disbanding of the prohibition force before the Eighteenth Amendment was repealed, the continuous effort on the part of congress especially the senate to usurp the prerogatives of the executive and the careless delegation by congress of its legislative powers to private associations; all these are inducing the habit of thought "what's the constitution among friends anyhow". When that habit becomes general it will be no impossible task to supplant it.

Extra-Constitutional Government

The second condition that is edging the American people in the direction of facism is the presence and continuous use of extra-constitutional means of government. Political societies like Tammany, the political party machines, the personal political machines of the great cities, trade and industrial organizations, reform and anti-reform societies, underworld organizations and the codes of the NRA; these are all so controlling the government machinery that the average citizen has about as much influence in government as an isolated cipher in a problem of calculus. Whenever it becomes impossible for the average citizen to express his wish at the ballot box with any assurance that it will make any difference he loses interest in the form of government at once. His reasoning is "what difference does it make as to what you call the dictator if he is boss and no longer the representative of the people"? We might as well have one honest enough to acknowledge his true character.

Failure of Public Officials

The third condition that is exerting a steady pressure in this direction is the evident failure of the elected officials of the government to function for the protection of the people against the latest developments of the exploitive and criminal forces of the nation. Two acquittals in the Factor case, two escapes of John Dillinger, no results in the Lindbergh case, the violation of the prohibition, smuggling and license laws, (more under

the present regime than under prohibition,) the rise in prices under the NRA without increase in buying power, the continuous hawking of worthless securities by big bankers, millionaire tax dodgers escaping punishment, the serene persistence of the Harvester Trust, the failure to suppress usury, the helplessness of small business concerns against racketeering, the constable report farce (commonly called the blind man's parade), the third degree in police activities: these and a host of other failures on the part of the officers of the law to protect the people in their rights are raising the question "what is a government worth if it cannot protect us in our constitutional and natural rights?"

Direct Action

The fourth condition working in this direction is the growth of the habit of direct action in order to secure the rights and privileges for the possession of which we have traditionally trusted to the government. For half a century we have endured industrial warfare because the government has been too traditionally hidebound to establish industrial courts. Lynchings have disgraced our nation because delayed and uncertain justice has lost the confidence of the people in the courts. Vigilantes have sprung up with the rough and ready enforcement of the will of factions of the people. The latest incident which illustrates this is a story from Southern California carried in the Congressionalist of February 15, 1934, of one of their missionary superintendents who for the crime of attending a peaceful and orderly meeting and addressing a few words of kindly advice as to obeying the law, was seized by armed men, many of them Legionnaires, backed up against a wall, covered with 27 revolvers and compelled to hold his hands above his head for fifteen minutes and at last rescued by two state policemen and escorted out of the county for his own safety. All an incident in the vegetable picker's strike. The milk wars, the wheat embargoes, the attempt to enforce the NRA codes by the means of boycott and the interference with sheriff sales are but a few illustrations of the direct and extra constitutional actions of a people who are rapidly losing confidence in their government. It is what lies back of these acts and what

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THE CHRISTIAN STATESMAN

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REFORM ORGANIZATIONS

We would be blind not to recognize that the public has developed a growing prejudice against reform organizations. Many who supported them formerly have withdrawn their support within the past two or three years, and many more within the past few months. No personal reflection, they say, against their leaders, only conditions have changed and these organizations have not been able to adjust their program and methods to new conditions. Therefore, we are not supporting them.

There may be justification for this changed attitude toward reform organizations in general. We will not discuss that here; only this. As regards the National Reform Association, is it justified? We make for this Association no extravagant claims. It is not perfect, but it at least has been able to carry on for seventy years. It, emphatically, has changed its methods and, in a measure, its program to meet radically changed conditions. It has discarded methods which once worked effectively but will not work now. It is reaching today not only adults but also, and especially, youth in high schools, institutes and young people's gatherings of many kinds—reaching them, not only by tens of thousands but actually by hundreds of thousands, in up-to-date messages and in open forums that deal with the liquor problem and other moral problems in relation to character, crime and political corruption. It is reaching college students in three to five-day intensive programs dealing with these moral issues and character building. It is reaching adults in messages before numerous groups, such as Rotary, Kiwanis and Lions Clubs.

In the very difficult field of maintaining the Christian Sabbath it has adopted methods far reaching and basic in their results. It has just published "The Day; A Manual on the

Christian Sabbath" which is meeting a nation-wide need and which religious leaders acclaim as the best treatise on this subject. Through reviews of this book in the religious and secular press of America, and through the sermons of outstanding ministers who have read this book, its messages have already reached hundreds of thousands throughout the land. The Association is also sponsoring seminars on this subject, bringing together for instruction on this vital subject the religious leaders of a community. All this in addition to public addresses before churches and young people's groups on this subject.

We submit this as proof that we are not clinging to old unworkable methods and programs. With much labor and prayer, and costly experimenting, we have worked out programs which meet present day conditions and needs, and are following methods we believe to be most effective. We, therefore, believe that our Association deserves the continued confidence and support of all friends of the National Reform cause; in fact, we believe that our program today justifies and calls for increased confidence and support. Shall we not have it?

VINSON BILL

In our last issue information was given regarding the vast sums of money provided for in the Vinson Bill to build up the United States Navy. This bill, which at that time had passed the House, with some modifications has since passed the Senate. Agreement on this bill has been reached by the House and Senate conferees providing for construction of 102 ships and 1184 airplanes. Alternate ships in each category must be built in Government yards. Ten per cent is the maximum profit allowed to bidders on ships or aircraft. The airplane construction in Government Plants was reduced from 25 to 10 per cent and made conditional on the President's judgment. The conferees have made their report to both Houses and a vote may be taken before this information reaches our readers.

You can still help in preventing the building of these ships by urging the President to veto this bill, or, if he has signed it, by asking him to postpone building any more until after the 1935 Conference. You should also write your congressman and senators asking how they voted and why.

As a constructive substitute to the "Big Stick" policy embodied in the Vinson Bill we offer the "Good Neighbor" policy.

THE PRESIDENT AND THE SABBATH

Psychologically President Roosevelt has puzzled many citizens who profoundly sympathize with him in his main purposes and who pray for him according to God's Word.

Before the inauguration ceremonies he attended a special service of prayer in the Episcopal Cathedral in Washington. This was an innovation. This service was especially to ask the Divine blessing and guidance upon him in the great work he was about to undertake. Fifty millions answered, Amen, in response to that prayer.

But what is their disappointment, what a collapse of hope has come, since they see that during the first year of his administration, no president so far as we can recall, has ever so openly disregarded the ancient Commandment of God, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is a Sabbath unto the Lord thy God. In it thou shalt not do any work".

Taking the newspapers as authority, and there is no reason why they should give anything but the truth, there seems to have been few Sabbaths that he has not devoted to conferences, committees and other lines of governmental business. But once or twice have the papers recorded his attendance upon divine worship.

That no suspicion of political bias attaches to these observations we quote the following from the Richmond Christian Advocate:

"The Christian citizens of the United States are always deeply concerned about the attitude of the occupants of the White House toward the fundamental things of our Faith and Righteousness. We have just found some notes concerning the attitude of two former occupants of the White House concerning the Sabbath Day and how to keep it.

The first Sabbath Woodrow Wilson was President of the United States the Associated Press reports as follows concerning the observance of the Sabbath at the White House:

"Washington observed the Sabbath Day and to the amazement of oldtimers not an executive office of the departments was open. All connected with the White House were told to spend Sunday at home. President Wilson sent word to the executive offices that unless messages of first importance came, he did not want to see them until Monday morning. Society taking its cue from the White House, forswears morning papers, paper chasers, afternoon bridge parties, and dinner dances to form an unusual addition to Washington's church congregations."

Good for his old Presbyterian home training.

A former Governor of a great State states that on one occasion he was the guest of President Hoover at his camp in Virginia. The President was very fond of fishing and the Governor says that on Saturday evening after enthusiastic pursuit of this sport some one asked the President if he intended to fish the next day. He bluntly replied:

'The Hoovers never fish on Sunday.'

Good for his old Quaker home training."

Our own explanation of this strange phenomena in the conduct of the president is that our president has drawn his political philosophy from Locke, Mill, Rosseau and Paine rather than from Burke, Gladstone, John Bassett Moore or the Supreme Court and most emphatically has not drawn it from Moses, Isaiah, Jesus or Paul. He evidently reads this ancient law with the mental reservation that this does not apply to rulers and states as they are beyond its jurisdiction.

If God should speak to him as he spake to Moses would the message be, "How long refuse ye to keep my commandments and my laws. The Lord hath given you the Sabbath. Abide ye every man in his place."

If a prophet like Jeremiah lived in Washington would he not in some form re-utter the words: "It shall come to pass that if ye diligently hearken unto me saith the Lord, to bring no burden through the gates of this city on the Sabbath day but to hallow the Sabbath to do no work therein, then shall enter into the gates of this city, kings and princes sitting upon the throne of David. But if ye will not hearken unto me to hallow the Sabbath then will I kindle a fire in the gates thereof".

In spite of the wet blanket which this course flings over the flame of our hope and enthusiasm we will still join Daniel in his prayer "O Lord hear, O Lord forgive, because this country and this people are called by thy name. Take away the reproach from this people and grant them thy favor".

Seminars on the Christian Sabbath

As an effective method of reviving an interest in the cause of Sabbath observance, reaching the people with much needed instruction on this subject and stemming the tide of desecration of the Lord's Day, the National Reform Association is undertaking the conducting of "Seminars on Sunday Blue Laws and the Christian Sabbath".

The Need

We are fast losing this institution so vitally related to our entire Christian and American life. Our holy day is fast becoming a holiday. The chief reason is that the Church has almost entirely left this subject out of our educational program. To save the Sabbath to America this subject must be given a place of first importance in the Church's program of education and effort.

The Purpose

The purpose of these seminars is to start a movement in each community to this end—to reach the Christian leaders, Bible school teachers and officers, young people's leaders and pastors, and through them the groups to which they belong, to help them to re-think and re-value this institution.

The Program

A series of five sessions of one hour each on successive evenings, opening with an address by the leader and followed by an open forum. The following are the topics which have been followed in seminars already conducted:

"The Day—In Relation to Our American Life"

"Sunday Blue Laws"

"Sunday Amusements and Sports"

"Bed Rock"

"How Save the Christian Sabbath to America".

The Leader

Dr. R. H. Martin, President of the National Reform Association, is undertaking the task of leadership in a number of these seminars. He was formerly Director of the Bureau of Sabbath Observance of the Presbyterian Church, U.S.A. He is the author of "The Day; A Manual on the Christian Sabbath" which came off the press last October and which has been widely recognized as the most up-to-date, practical and useful book published on this subject in recent years.

The Cost

The modest cost of conducting these seminars is provided for by a registration fee. The fee for individual registration for the five sessions is \$1.00—group registrations (congregation, Bible school, or other group) depending upon the number and size of the group, \$5.00, \$10.00 or more—entitling the group to send as many representatives as desired.

One of these seminars was conducted in the five churches of College Hill, Beaver Falls, Pa., March 5th and 9th inclusive, where more than 100 people were reached, and in which the average attendance was 55.

Seminars on a larger scale are now under advisement in the city of Pittsburgh and in other places. We invite readers of the Christian Statesman, who are interested in having a program of this type in their community, to write us, 209 Ninth Street, Pittsburgh, Pa. When these seminars are held at an early evening hour they can be followed by public meetings in the interest of this same cause.

"THE DAY" IS MARCHING ON

Through expositions in the religious press of this up-to-date treatise on the Sabbath situation in America, through the many sermons preached by ministers after reading it, through its use in Bible classes, young people's societies and prayer meetings, the message of "The Day" has already reached hundreds of thousands throughout America.

Will you not help its message reach other hundreds of thousands.

1. Send for copy for yourself.
2. Place in your public and school libraries.
3. Present to your pastor, to pastors of your community or county.
4. Provide copies for teachers in your Bible School, and for your young people's leaders.

Fabroid \$1.00—Cloth bound \$1.50

The National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

HELP "THE DAY" SAVE THE DAY

College Programs Conducted By Cameron Ralston

For more than a year Cameron Ralston, Field Director of the National Reform Association did a remarkable work among young people, particularly in high schools and young people's institutes, in addresses and open forums in which he discussed in particular the liquor problem on the broad basis of its effect upon politics, crime and character. Of late his messages have broadened to include other evil influences affecting character as well as constructive agencies in building up Christian character. He has also been addressing private schools, normal schools and school directors meetings. Within the past few months college doors have opened to him and he is now giving much of his time to three to five-day program in colleges where he is rendering, with acceptance, a great and, we believe, much needed service with college students.

Washington and Jefferson College Program

On March 7th to 9th he carried out a three-day full program at W. & J. College located at Washington, Pa. This program included two addresses before the entire student body—one on "Once in a Lifetime" and the other on "When Half-Gods Go"; faculty tea and conference; dinners, luncheons and bickers with seven different student groups, and personal conferences with students one hour each day.

We will let the action taken by the students of the college at the close of Mr. Ralston's program, and the message received at our office from Dr. Ralph Cooper Hutchison, President of the college, speak of the good accomplished by Mr. Ralston's visit to this college:

Action of Students

"The student body of Washington and Jefferson College pledges itself in honor to

1. Personal integrity and Honesty
2. Sincere Scholarship

3. And in the face of National and International problems of today to put aside narrow individualism and base egoism and strive towards a Reform of Social conditions that will afford the inter-national fraternity of men a higher social level.

Pledged on this ninth day of March 1934 by

WILLIAM H. SNEE, *President Student Council*,
JACK L. WHITE, *Secretary Student Council*.

College President's Commendation

Dear Dr. Martin:

March 19, 1943.

Washington and Jefferson College has enjoyed its greatest privilege in years in the recent visit of Mr. Cameron Ralston to our campus. Mr. Ralston was here for three days and did the finest job of moral inspiration and leadership that has been done on this campus in many years. The students took a splendid resolution, unanimously, after his departure which I consider a miracle. You have probably seen a copy of this resolution.

Mr. Ralston is sound in every phase of his work. His reaction and answers to the students are effective. He touches their lives. He is a great power and he has infinitely inspired and enriched the lives of the students here. I want to thank you and your Association for making possible this remarkable spiritual release on this campus.

Very sincerely yours,

(Signed) Ralph Cooper Hutchison.

On March 19th Mr. Ralston began a five-day program at Geneva College, Beaver Falls, Pa., speaking one-half hour each morning at Chapel to the entire student body, and also meeting with various student groups and holding personal conferences with students. These programs are proving so helpful that Mr. Ralston is receiving calls from many other schools. On April 6th and 7th he is to be at Carlisle University, Dickason, Pa., where he addresses the Southern Division of the Annual Conference of the State Educational Association. On April 8th he is to speak in the Presbyterian Church at Hightstown, N. J., in the morning at the vesper services of the Peddie School, and in the evening at the Military Institute, Bordentown, N. J. April 10, 11, and 12 he speaks in a number of Friends Schools of Philadelphia, and has a good number of other engagements pending. Those interested in securing Mr. Ralston for engagements write him at our headquarters 209 Ninth Street, Pittsburgh, Pa.

Quiet Observer's Column

REV. H. B. MANSELL

The truth is beginning to appear. The disbanded wet organizations have run away from any test of their promises. The men of the A.A.P.A. promised Uncle Sam a revenue of 1,700 million from liquor. The ladies were more modest and, omitting the savings they claimed could be made, set the cash revenue at 956 million. Mr. Postmaster General Farley accepted that figure when he was in Maine last August.

But when Congress raised the tax on whiskey from \$1.10 to \$2.00 a proof gallon the Associated Press reduced the estimate to 600 million. Now comes the United States News, edited by David Lawrence in Washington, with a statement based on the results in January. After calling attention to the increased receipts from income taxes that paper added:

"This revenue could make up for the rather disappointing returns from the liquor and beer taxes. These were expected to pour into the treasury at the rate of \$400,000,000 a year. Actually in January they came in at the rate of \$250,000,000."

This must certainly be disappointing news to those millionaires who spent so much on repeal. If the increased income taxes are needed to make up the deficit in liquor taxes how can we relieve their burden? If the A.A.P.A. had not disbanded it might be in order to suggest to the millionaires to have their lawyers look up the matter of obtaining money upon false pretenses.

The figures in the United States News apparently omit the custom duties on imported liquors. But even if all these are included the return for January, a full month, indicate that liquor will not yield much over 300 million. This is about the same that the taxes on excess profits, stock issues, dividends and an extra half cent on gasoline were producing last year. That is the net effect of the liquor taxes will be no gain to the United States Treasury in cash.

Meanwhile the indications are that automobile fatalities will rise from under 30,000 in 1933 to 35,000, or more, this year. How will that affect the demand for new automobiles? Will it slacken the boom now on in that industry?

* * * * *

"That man or that woman must be a monster who would drink while a fellow creature was dying for want of food."—Father Mathew.

The Gain of Oppressions

WILLIAM PARSONS, D.D.

Getting rich by oppression is not a modern form of malevolence. Twenty-seven centuries ago the prophet Isaiah gave as one of the characteristics of a good citizen that he "despised the gain of oppressions". The implication is that this was one of the common vices of society. They have always, since the dawn of history been recognized as a means of accumulating wealth and cementing power.

Seven types of oppression are recognized in the Bible. Four of them are in the sphere of private life. These are usury, exploitation in trade and preying upon the poor by absorbing their means of subsistence and underpaid service. Three of them operate in the domain of government. They are excessive taxation, exactions of property under duress and arbitrary seizure of property or persons.

Every one of them is common today and every one of them is a gold mine with a risky roof for the man mean enough to work it. But in every one of them there is the subtle power of destruction, as there is for the human body in the use of any form of alcoholic beverage.

Four apparently desirable ends are achieved by such gains. Large fortunes, with all they bring of power, comfort and satisfaction are piled up by them. Magnificent public buildings and stupendous engineering works, which are regarded as the crowning glory of ancient and modern civilizations are made possible by them. Great government revenues which enable a government to strengthen itself, to serve the people in an elaborate fashion and wage successful warfare are so obtained.

But here is the picture that history gives us. It reveals the great fortunes resting on the foundation of human want and misery. It surrounds the magnificent temples with hovels. It fills its stadiums with dole seekers and idlers. It reveals the stupendous engineering works crumbling for want of people to use them. It reveals the enormous revenues seeping away through graft and parasitism. It shows the excess of service as the power destructive to character. It pictures successful war as the stress, which like intemperate athletic exertion or excessive labor, destroys the social organism that indulges in it. This picture proclaims that the gain of oppressions is great but fatal.

The prevalence of every one of these in our American life is what is

giving our civilization its magnificence, its picturesqueness, its glory, but it is also revealing its fundamental sags and threatening cracks.

Look at them all. Usury though forbidding by most states by law, is so poorly defined that under the evasive devices of discounts, service charges and fines and monthly rates has become one of the most oppressive engines for building up individual fortunes and exhausting the purchasing power of the people. When the Household Finance Corporation suavely tells us over the radio that their rates on loans under \$300 are only 2½% a month, it never has and dares not add that this is 30% per annum, a rate four and a half times the legal rate of interest. Yet the Russel Sage foundation indorses this kind of robbery and through its influence many of the states have taken away the penalties for such usury. Thus are fortunes piled up.

Exploitation of the needs, the ignorances, the weaknesses and the vices of the people are so numerous and successful that their operators become the envy of the majority of the nation. This is so well known that illustrations are superfluous. From the Harvester Trust to the Ponzi rackets, from the Insull empire to the liquid real estate pools, from the breakfast foods to the chalk and soda tablets, from the liquor traffic to the pornographic moving pictures they are simply the means of piling up the gain of oppressions.

Underpayment for service is a vice that is ever with us. The corporation which lays off its employees that it may have millions to give out to its management in bonuses, the sweat shop proprietor, the child slave driver; every employer of labor who pays less than a just wage is simply collecting the gain of oppression.

The merchant who dealing in the necessities of life, over charges or takes security of household belongings or the homes of the poor and then turns them out to starve is merely gathering in the gains of oppressions.

As to government oppressions, excessive taxes are burdening all. Their burden is none the less because laid on by the chosen representatives of the people. In our country they are not imposed through malevolence so much as because of the fact that the government is caught in a vicious current of extravagant paternalism,

which was planned in prosperous days and whose flow and volume has been swollen by war and depression so that it is compelled to tax or repudiate. The people themselves are to blame for this condition, they blindly bought these things collectively and must pay collectively. This however does not exonerate the leaders of the nation who encouraged it for the sake of vain glory, graft or mistaken benevolence.

Lately however the other forms of governmental oppressions are beginning to show themselves. The exactions under duress of all of the gold of the nation at 80% of its value, the debasing of the unit of value are two historic forms of governmental oppressions. Every government that has ever done these things has justified itself on the ground of emergency as ours is doing today. Borrowing by the government to build war ships that we have no valid reason to believe will ever see any war service, is simply adding to the government's gains of oppressions.

The final result of all this private and public use of oppression as a way of gain is clearly marked in history. The swollen fortunes piled up at the cost of an impoverished people simply destroy their consuming and buying power. In a generation they begin to break up by inheritance and shrink through losses. The goose that laid the golden egg is dead or beyond production, and the nation begins its decline.

Economic calamity dogs the heels of oppression and cannot be shaken off by any charm of New Deals or party slogans. In these periods of collapse fortunes shrink and disappear but they do not go back to the people to enrich them.

Social unrest grows among an oppressed people like the germs of a malignant fever in the human body. Crime, strikes, insurrections and political upheavals are the fever growing out of despair. It goes on for a few generations until either it is cured or the social structure collapses and with nothing but natures depleted resources left, a decimated people begins again to build a civilization directed either by their genius or their folly.

Thus does the Almighty emphasize His ancient dictum "I hate robbery with iniquity". And the wise man who watches the circle of the eternal years comes to despise the gain of oppressions, as a senseless course. The great task of American christianity is to teach the people to despise them. Ours is the task of attaining this end through the regeneration of the people and the cultivation a love for the life ideals of Christ.

PLACE OF THE CHURCH IN SOCIAL REFORM

(Continued from Page 2)

those that force the thing would be the first to defend their inalienable right to rest on the Sabbath—God's gift to man. There are three essentials in social reform; The Church; The Bible; and The Sabbath. They are inseparable. Christ himself set the example of necessity and I am sure the Church would be the last to censor any act of necessity—emergency cabinet councils of government we can conceive, but would not the President of the United States, who so admirably is serving the people, set a good example in maintaining The Day to keep it Holy? I do not infer that he particularly needs it, but it's a good example to Senate and Congress and the people—and believe me, they need The Day.

But in the Whirling Vortex

of greed gained by pandering to the beast in man, there has whirled out a dangerous but bright enterprise called the movies. Your speaker is devoted to drama. It's my hobby—and as one who loves a play or a pageant I would say that the American movies are a menace to Social Reform. An effort is being made now, prompted by a hint dropped by the First Lady of the Land, that the bill boards and stills of movies for display be purified, and I understand that our good Presbyterian Elder, Will Hays, has gotten busy on that phase of Reform—but that's only a drop in the bucket. The suggestive propaganda of the screen goes to create the thinking of the people who don't actually think for themselves. Once in a blue moon something decent is released, but, on the whole, the screen gives them the modern golden calf—sex—perversion—and the glorification of sex are their themes. They glorify gangsters and harlots—ministers of the gospel are portrayed as sanctimonious frauds with tall hats. Church congregations are portrayed to tickle the vulgar humor of average American. That you know, but did you know that just one chain in the last five years made \$50,000,000 profit on an 83 million investment and still have their 83 million—and that their greatest per cent gain was made last summer. And did you know that just half a dozen men control the entire industry and their God is profit—to whom 75 million Americans pay tribute weekly, and did you know that they are a main spring in the fight against blue laws, and I have it in their own printer's ink that the loss of millions of profit because they cannot operate on the Sabbath is about to drive them crazy.

Add the six men to the bakers dozen controlling the press, the sum of which is the greatest mind-conditioning influence in our land—and you can see very clearly the Church's place in Social Reform.

We Make Much of Bootleggers

racketeers — gangsters — kidnappers and prostitutes in our denunciation of sin. Social reform calls for an equal denunciation of Plutocracy. For greed in high places the masses retaliated with crime in low. The rich plutocracy who patronized and familiarized with the liquor racketeer are today, in the main, the victim of the kidnapper.

A return of the bloody, greedy Plutocracy of the last few decades—whose exploitation of the masses will remain a blot on the name of our nation, must never be—SOCIAL REFORM must resist the rule of irresponsible wealth. This does not insinuate that men of wealth and fortune should be excluded from good repute, nor looked on with suspicion or hostility—such men often prove excellent public officials and contribute notably to public good. Faith protests against the insolence of caste—who have laid upon the masses a yoke little better than slavery itself.

What Develops Facism

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the government seems impotent to control, that is emphasized here as tending to undermine the confidence of the people in representative government.

State Can Do No Wrong

The fifth condition that is tending in the same direction is the frequently recurring periods of impotence, imposed upon the governments, both federal and state, by partizan rancor that paralyzes its every function. The last two years of the Wilson administration and the Hoover administration are illustrations of this. This impotence induced by balanced parties which were more interested in their own success than in the welfare of the country was the chief cause of both the Italian and the German facist revolutions. It will probably produce the same results in Austria, and unless checked and modified will produce the same results in the United States. Alone it would not, but intensified by the preceding conditions it constitutes a real menace.

Partizan Rancor

The sixth and last of these conditions is the apparent adoption by the American people of the doctrine that the state can do no wrong, but that it has the right to do whatever it deems necessary for the public welfare, irrespective of moral standards or the source of its authority. While this of course is theoretically denied, acts speak for themselves. The wholesale scrapping of moral legislation, the legalizing of usury, the labor of the government on the Sabbath day, the violation of contracts, the legalizing of liquor, gambling and in some cases vice in order to make them tax gatherers, the scorn of the world's peace machinery, the stiff insistence on nationalistic isolation in international affairs, the forcing of military training upon conscientious objectors, above all the repudiation of any sort of national obligation to the authority of Christ, proclaim louder than words the theory that the will of the majority is right and must prevail.

When political forms cease to guarantee civil rights and when civil rights cease to protect natural rights a people soon loose interest or respect for that form of government. That is the danger in which America stands today. That a revolution which should set up a dictatorship in the United States would be a world calamity is frankly recognized, but what is a political calamity to a hungry man?

Patriot's Course

The course of the true patriot is plain among these conditions. He should never for a moment dream of jumping out of the frying pan into the fire. Rather let him stand for a policy of stern unbending righteousness on the part of the government, a righteousness which is measured by God's word. Let him rally to a party pledged to support and develop the constitution up to the needs of today, let him work by day and night for a policy of clean reasonable politics, or rigid enforcement of the law and the protection by the government of the civil and natural rights of every citizen. Then let him set his face sternly against every form of direct action or extra constitutional government and above all resist the meddling of foreign governments or citizens with either our purely domestic policies or the forms of our government.

Such a course if embodied in a political party today ought to command the allegiance of the majority and go far toward preventing any attempt to develop facism in this country.